



A LADIES' JOURNAL, DEVOTED TO TEMPERANCE AND LITERATURE.

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NO. 8.

"DO WHAT IS RIGHT."

Do what is right! for the day dawn is breaking,
Hailing a future of freedom and light;
Angels above you are silent notes taking
Of every action. Do what is right!
Do what is right! The shackles are falling,
Chains of the bondman no longer are tight,
Lightened by hope, soon they'll cease to be galling,
Truth goeth onward! Do what is right!

Do what is right! "be faithful and fearless!"
Onward; press onward; the goal is in sight
Eyes that are wet very soon will be tearless,—
Blessings await you in doing what's right.
Do what is right! let the consequence follow,
Battle for Freedom in spirit, and might;
And with stout hearts look ye forth to the morrow
God will protect you in doing what's right.

**TO THE OFFICERS AND MEMBERS OF
THE WOMAN'S RIGHTS CONVENTION
AT AKRON, OHIO.**

The noble and interesting struggle in which you are engaged for the elevation of woman should command the approbation of every intelligent being.

When you propose to enlarge or elevate the sphere of woman's existence, you are met by the objection that her present sphere is sufficiently enlarged and elevated for the development of the best qualities of her character, and that when we remove existing restrictions so as to give her equality of opportunities with man, we but tempt her to enter a career in which her true womanhood will be sacrificed, her distinctive virtues lost, and all the vices of man assumed.—If this were true, no such reform in woman's relations would be desirable; but, believing it untrue, I propose to show, by the evidence of science, what is the proper sphere of woman.

The most important fact in the history of woman is that she is the mother of all future generations of the human race, and that they are blessed or cursed by her influence, in proportion as she has been well or ill qualified for the duties of maternity.

Upon her it depends, whether the incalculable millions of all coming time shall be a pallid, scrofulous, feeble and consumptive race, or shall be hardy, healthy and powerful—whether they shall be gluttonous, intemperate, passionate, murderous and knavish, or honorable, philanthropic, temperate and holy—whether they shall move right on through science, to harmony and happiness, or shall still struggle through ignorance and crime—through pauperism strife and war, inflicting incalculable misery upon each other.

All this depends upon the character which she achieves for herself; as it is beyond a doubt that whatever exists in herself, is in a greater or less degree, reproduced in her offspring.

Hence the great question in determining the proper sphere of woman, is, what is the sphere

of life in which she may best develop her whole nature. What is the sphere of life in which she can obtain and store up for posterity the greatest amount of health and happiness—of intellectual and moral development.

If we ascertain such a sphere, it is our duty to place her in it—and he who would surround her with restraints to prevent her obtaining such a position becomes guilty of all the direful consequences inflicted upon the future millions, as well as upon the present generation.

There is not in the nature of things any reason why the world should not be filled with every human excellence. There is no reason why men should not be invulnerable in health—incorruptible in morals—gigantic in stature, and god-like in intellect, knowledge and virtue. According to the laws of nature, it is not more difficult or mysterious to fill the world with the strength of Hercules, or the beauty of Apollo, than to cover it with scrofulous misery and baboon-like deformity. In accordance with the general laws of human improvement and hereditary descent, one result is just as intelligible and accessible as the other.

Which of these results shall be attained, depends mainly upon the sphere of woman.—Whether the future of this world shall be bright or dark—whether it shall be painted with the hues of Heaven or of Hell, depends upon the sphere which we now give to woman. For as the future is ever imbedded in the present, and angelic beings read in present facts all future facts, the future of humanity lies in the present generation, and more especially in woman, who is the connecting link of the past and the future.

If, then, the sphere of woman is a sphere of happiness, the same bright sky which overhangs her head, surrounds the future world of humanity. If her sphere is a sphere of knowledge and intellectual power, then science and wisdom are the future destiny of mankind. If her sphere is that of good and great deeds, then goodness and greatness are the future destiny of the world.

If women are trained like Spartan mothers, their offspring will be warriors—if degraded like the North American squaws, their offspring will be savages—if trained like the females of the present civilized races, in every conceivable variety of subordinate situation, their offspring will present every conceivable variety of deformity and beauty, of vice and virtue, of disease and health, of intelligence and ignorance; but we shall vainly look for great and enlightened men, with perfect bodies, powerful minds, and souls filled with justice, with love and with truth.—Such men are now rare and astonishing phenomena, and they must continue to be strange and marvelous exceptions to the usual course of Nature, until woman is lifted up out of her petty sphere of brainless drudgery, of frivolous idleness, of luxurious indolence, of harassing care, of physical debility and disease.

We deprive the greater portion of woman-kind

of the best influences of life. All women are more or less subjected to some of the following evils:

They are deprived of a liberal education, and if, in a few rare instances, such an education is given, they are deprived of all the opportunities of enjoying its benefits by giving their acquired talents and knowledge a proper sphere of operation.

They are either deprived of healthy physical exercise and development to the destruction of their constitutions, or they are overpowered by domestic drudgery, of a fatiguing and harassing character—or, in many cases, they are subject to both of these misfortunes in succession.

They are deprived of all personal pecuniary independence—enslaved by the inadequate wages of their toil—compelled to be dependent upon men, and deprived, by their restricted mode of life, even of the privilege of looking abroad sufficiently to make a judicious choice of the husband to whom they intrust their fate, and vow eternal submission in accordance with law and usage.

All heroic impulse, all large thought and great action are forbidden by tyrannical public opinion, while littleness, helplessness and dependence are honored as virtues.

Thus do we skillfully combine around woman all the influences which may be little, crush and degrade her nature, and through her, the future billions of mankind. Is it then strange that civilized nations, although able to produce three times the wealth that is needed for the comfort of all, still wallow in a wide-spread pauperism? Is it strange that the millions of Europe allow themselves to be governed by hereditary robbers and pirates? Is it strange that a republic is still deemed almost every where impracticable? Is it strange that even in this republic, the principles of just legislation and social harmony are not yet understood? Is it strange that science crawls with tardy steps, and that thousands of gross delusions still pervade all countries? Is it strange that the very first principles of reason and justice, on this and many other subjects, are generally repudiated? In short, is it strange that our present comparatively ignorant, diseased, ugly, scrofulous and brutish race cannot see farther than an arm's length before them, and still flounder on in this great quagmire of despotism, pauperism, ignorance, crime, "war, pestilence and famine," without perceiving that on the right hand of their hopeless road lies the high tableland of universal justice, peace, liberty, knowledge and health?

Is it strange that such blind imbecility rules the councils of the world, when our whole aim is to place woman in the very focus of imbecility and through her we thus cripple and crush effectually that God-like power of mind which would, in a single century, were it left free, lift man from his present social hell to social heaven.

It is obvious, then, that in doing justice or injustice to woman, we are doing justice or injus-

tice to all future generations—and as the proper development of woman should be the great question with far-sighted philanthropists, let us inquire whether her present limited and peculiar sphere is the best for her rightful development.

I can hardly conceive that any rational man, should regard woman's present position as the best for her full development. Who will deny that a large portion of the female half of the race are miserably defective in strength, in muscular energy, and in general stamina and health?—Who will deny that the majority of females are deplorably ignorant not only of the wide range of science and literature, but of a large amount of knowledge which is necessary to fit them for the duties of life, and especially for the duties of mothers? Who will deny that women generally are deprived of that industrial education, and those opportunities for a fair reward of their labor, which are necessary to their living a life of comfort, or escaping from poverty, drudgery, and anxiety? Who will deny that thousands of females, with natural capacities to be leaders or teachers of mankind, are kept at present in a limited sphere of usefulness, unconscious of their own power? In short, who will deny that our present social institutions cramp and repress all female greatness? The advocate of the present order can only claim that it develops modesty and the affections at the expense of all the other excellencies of character.

But even this claim is fallacious, for the love and modesty of a half developed woman are far inferior to the same qualities in a great fully developed being, who would love nobly and wisely—not with sickly, sentimental, hysterical or jealous fondness, but with a strong intelligence and joyousness, which would diffuse sunshine on all near her winning presence. The modesty of an ignorant childish or superstitious woman is as far inferior to the modesty of an intellectual and educated woman—accustomed to commune with nature in all her diversity—as the flowers of a milliner are to the flowers of Nature.

But it is contended that this high development of woman is impracticable—that when we give her any wider sphere than the present, we destroy all the peculiar charms of her present character, and substitute therefor the coarse masculine vices of the other sex.

This is contrary to the indications of extensive experience. Men deprived of female society are inclined to adopt coarse and vicious habits, and women deprived of male society are not thereby improved. Bring the sexes together and mutual benefit results—man is refined—woman is stimulated and inspired with a higher, nobler ambition. Each sex contributes to elevate and develop the other. In accordance with the universal wisdom of creation, the sexes were ordained to react on each other, not for evil but for good. It is the misfortune of society at present that this influence is too much restrained. The separation of the sexes is unnatural and demoralizing in its tendency. Let the influence and presence of woman be seen and felt everywhere, and that influence will be altogether benignant. It will improve the tone of our education, of our society, of our business, of our professional life—and even of our politics and government.

There is one view especially which assures us that woman should occupy the largest possible sphere in the affairs of this world. Of the immense reforms which are to be effected in almost all our relations, how small is the amount that can be accomplished by violence or by bloodshed? How little can be done even by indignant denunciation, and how often does simple argument totally fail to reach the convictions or to change the conduct. But on the other hand, how efficient, how irresistible is a kind and loving spirit. The tender hand of woman can parry the bayonet more effectually than the mailed arm of the soldier—the bosom of the mother will repel the sword more certainly than the shield or cuirass of the warrior. There is nothing like female ministrations to reclaim the drunkard or the

criminal. Woman is ever ready to interfere between angry combatants to prevent bloodshed, and if the influence of woman had heretofore been rightly recognized by governments, the savage butchery of war would long since have ended.

The world is still cursed with standing armies—with tyrannies of many forms—with social, ecclesiastic, pecuniary, political and military despotism. Violence cannot relieve us. We may war against old abuses with all the power of the north wind, and we may cause them, like the traveller's cloak, to be held more firmly against us. But the mild influence of persuasion, kindness, love, or sympathy, as displayed by woman, operates like the warm sunshine in relaxing the stubborn attachment to every social incumbrance.

Man may denounce abuses, but the gentle ministry of reconciliation and reform is best in the hands of woman. Let us give her a just position in the world's government as in the government of the family, and we shall have no more war, no more sanguinary punishments, no more military rulers, no more standing armies, of hireling soldiers, no more myriads of unwashed, uneducated, suffering, vagabond children, to swell the armies of thieves and felons, to fill our prisons and to pollute the moral atmosphere of the world.

In the infancy of human beings the tender, forgiving love and watchfulness of woman are indispensable; without them there could be but a poor prospect for the morals, the health, or even the life of the little helpless beings who possess the rudiments of all goodness, but need the best influences to develop what is latent in them.—In like manner, we may say, that in the infancy of the race, the harsh hand of military power is not the proper influence for its progress and health. In the present condition of the race, full of childish impulse and passion, waywardness and selfishness—but full also of a glorious promise for its manhood, woman only can guide it happily through the struggles and sufferings of infancy to the splendid realities of its future maturity.—Let us, then, introduce as much as possible of female influence into all the affairs of life—in education, industrial pursuits, in society and in government.

Woman has never yet been injured by introducing her respectfully into the presence of man.—Man has never failed to be benefitted by the associations. As the presence of woman converts the vulgarity of a drunken frolic, into the refinement of the ball-room, so will her honorable introduction into the great world of science, literature, industry, education, and government, tend to refine the manners, purify the morals, increase the benevolence, diminish the violence and coarseness, elevate and enlarge the sphere of scientific thought, by directing it to humanitarian ends, and, in a thousand nameless ways, promote as no other influence can, the reign of universal harmony and the onward progress of mankind toward the kingdom of Heaven on Earth.

Such are a few of the more obvious considerations, which I had thought of illustrating by reference to the unquestionable physiological laws of the human constitution, but the length of this communication already forbids an elaborate scientific analysis of the laws of male and female development, which, at some future period, I shall take pleasure in laying before the philanthropists of our country.

Indeed, I feel but little occasion for writing at present, since I have observed the large amount of clear, strong, benevolently inspired intellect already enlisted in the good cause, with which I claim the privilege of fraternally uniting, and to which I tender the homage of my profound respect and ardent admiration.

JOS. R. BUCHANAN,
To EMILY ROBINSON AND OTHERS, Com.

A small piece of paper or linen, just moistened with turpentine, and put into the wardrobe or drawers for a single day, two or three times a year, is a sufficient preservative against moths.

THE WESTMINSTER REVIEW. MAN'S RIGHTS.

The last number of the Westminster Review, a popular and influential British magazine, contains a lengthy article notices favorably the proceedings of the Woman's Rights Convention, held in this country, and by reason and argument comes out strongly and decidedly in favor of equal rights and equal social privileges for women! Let us all join in a "Te Deum Laudamus." It is an era in our cause that this question should occupy so many pages in this Review, and that everything we have ever claimed should there be acknowledged and proved beyond question. We only regret that the size of our paper will not permit us to copy it entire, as a rich treat to our readers. We give a single extract, and this we do not select because it is better or more important than other parts, but for the reason that this is the objection with which men attempt to silence us. We never thought this objection unanswerable, but it is one women generally shrink from discussing.

"Concerning the fitness, then, of women for politics, there can be no question: but this dispute is more likely to turn upon the fitness of politics for woman. When the reasons alleged for excluding women from active life in all its higher departments, are stripped of their garb of declamatory phrases, and reduced to the simple expression of a meaning, they seem to be mainly three: the incompatibility of active life with maternity, and with the cares of a household; secondly, its alleged hardening effects on the character; and thirdly, the inexpediency of making an addition to the already excessive pressure of competition in every kind of professional or lucrative employment.

OBJECTION FROM MATERNITY.

The first, the maternity argument, is usually laid most stress upon; although (it needs hardly be said) this reason, if it be one, can apply only to mothers. It is neither necessary nor just to make imperative on women that they shall be either mothers or nothing; or that if they have been mothers once, they shall be nothing else during the whole remainder of their lives.—Neither women nor men need any law to exclude them from an occupation, if they have undertaken another which is incompatible with it.—No one proposes to exclude the male sex from Parliament because a man may be a soldier or sailor in active service, or a merchant whose business requires all his time and energies. Nineteenth of the occupations of men exclude them *de facto* from public life, as effectually as if they were excluded by law; but that is no reason for making laws to exclude even the nine-tenths, much less the remaining tenth. The reason of the case is the same for women as for men.—There is no need to make provision by law that a woman shall not carry on the active details of a household, or of the education of children, and at the same time practice a profession or be elected to Parliament. Where incompatibility is real, it will take care of itself: but there is gross injustice in making the incompatibility a pretense for the exclusion of those in whose case it does not exist. And these, if they were free to choose, would be a very large proportion. The maternity argument deserts its supporters in the case of single women, a large and increasing class of the population; a fact which, it is not irrelevant to remark, by tending to diminish the excessive competition of numbers, is calculated to assist greatly the prosperity of all. There is no inherent reason or necessity that all women should voluntarily choose to devote their lives to one animal function and its consequences. Numbers of women are wives and mothers only because there is no other career open to them, no other occu-

their feelings or their activities. Even in their education, and enlargement of their faculties—everything which renders them more qualified for any other mode of life, increases the number of those to whom it is a curse and an oppression to be denied the right to a full life because maternity disqualifies them for it, is in fact to say, that every other course should be forbidden them in order that maternity may be their only resource."

E. C. S. vs. MRS. SWISSELM.

It will be remembered that in the last number of THE LILY Mrs. Swisshelm was made the subject of remark by E. C. S. Mrs. Swisshelm copied the article and replied to it through her paper, The Saturday Visitor. We have not room for her remarks, but the drift of them will be seen in the following reply of E. C. S.:

[ED. LILY.]

GRASSMERE, August 1st.

DEAR MRS. SWISSELM:—Pray do not accuse me of making war on you, Nature, and Revelation. One would be bold indeed, to fight against such fearful odds. I think, with a little explanation, you will see that the claim I set up for the necessity of self-reliance in woman, is not too 'silly' a one for even your serious consideration. I have said nothing against the mutual exchange of kind attentions, or the courtesies of life, nor questioned the wisdom of a division of labor. I do not disclaim all dependence on man, or woman either. The whole human family are mutually dependent on each other, and no one can say he is independent of all the world beside. There is a great difference, however, between the mutual dependence of the sexes, and a claim of protection set up by one against the other. In regard to Nature's laws having anything to do with our customs, the fact is, we are so artificial that we know precious little about Nature. The idea of a man offering a woman his arm to walk in to dinner, in obedience to a law of Nature which says he is stronger and owes her assistance, strikes me as absurd. It is simply a law of etiquette, and etiquette in most cases has nothing to do with nature or common sense. This walking in to dinner two by two, as did the animals into Noah's ark, is something we do only on great occasions, and if these strong lords were really anxious to assist us, it would be better for them to help us get dinner, pick and prepare vegetables, get fresh water, crack the ice, &c., and I'll engage the women will get to the table when dinner is ready, without their aid. In company, if a lady drop her fan or glove, a gentleman will promptly pick it up; yet the same gentleman at home, after holding a heavy child for five minutes, will hand it back to a frail woman who has lugged it for hours, saying his arms ache. He will give his arm to a lady to walk down street, yet sit by a stove and see his wife bring in wood to keep the fire going all day. Now in one case this man is governed by the law of form or custom, and in the other by his educated selfishness, and in neither by the generous promptings of nature. Any woman would prefer real services to idle courtesies. I see you are inclined to take holiday views of life, and not to look at it as it is, one dull routine of ceaseless drudgery for the mass of women. Be a woman's lot what it may, she must pass through many changes. To-day rich, the tenant of a palace, beautiful, with many friends. To-morrow, poor, in a hovel, faded, and alone. To-day she has a husband's strong arm and full purse to supply her wants and indulge her fancies. To-morrow she stands the sole protector and supporter of a group of fatherless children—houseless, penniless, unlettered and unknown. Now what shall she do—to whom shall she turn? "Delicacy and helplessness," say the chivalry of our day, "is the chief charm of woman." Do our gallants rally round these

stricken ones, lay their gold at their feet, provide them with homes and bread, clothe their children, protect their virtue, and enable them to remain in the "shades of retirement?" Ah, no! real delicacy and helplessness, clothed in rags, stretched on a bed of straw in a garret, has no charm but for the pitying eye of Mercy. It is a small matter to a woman thus left, who shall help her over a fence, out of a carriage, hand her in to dinner, or on whose arm she shall lean in walking through the street. Any woman in ordinary health can perform all these feats unaided, or she may be supported by a gentleman on either side, as she chooses. But the question is this: Shall not a woman be so educated, so developed in body and mind, to the full extent of her capacity, that she shall know no mental or physical disabilities? Shall we not teach her to be courageous, to look with complacency upon a spider or a mouse, to disregard the hissing of a goose, the growl of a dog, the gaze of a cow, or the impudence of a man? Pray what is it we have to fear, and against what do you ask protection? I am at a loss to know, unless it be the domestic tyranny, the legalized licentiousness, the grasping avarice, the cruel laws of man himself. Shall we not teach woman self-reliance by training her in her youth to some trade or profession, that if need be she may support herself and children with ease and respectability? Taking care of house and children brings in no money; so in most cases when the husband dies the supplies are cut off. Now instead of depending wholly on man, how much better it is for every wife to be the partner of her husband in some successful business; then if he dies she can carry it on, and maintain for herself and children the same position they had always occupied.

I have read the portions of scripture which you recommended to me, and fail to discover aught against my position, that womanhood needs no special protection on this footstool which she has not the power to secure for herself. In return I ask you to read the history of Deborah, and tell me who was her protector—on whose arm did she lean in battle, and in whose counsels did she abide during the forty years she judged Israel "with wisdom and justice?" Who but God himself was her shield and support? "Lean not upon man, but on thy own understanding." Trust to thy own God-given powers for safety and defence.

My letter is already too long, but I cannot close without a word to your body-guard—that army of "big men." I should be very sorry to get any false notions into their heads, and I wish to say to them, that when they find a weak little man or woman, incapable of bearing the load put upon them, christian courtesy requires them to yield prompt assistance. Considering the presiding genius at their house is a frail, delicate woman, and must of necessity be constantly overtaxed, I hope they will continue to "harness the horses, cut firewood, cradle grain, make hay, drive the team, tend the saw mill," &c., and thus leave her as much time as possible for communion with her pen, that our Saturday Visitor may be, as ever, the most brilliant and entertaining of all our circle of friends. *E. C. Stanton*

Yours sincerely, E. C. S.

LADIES' MEETING.—A large and zealous meeting of the advocates and friends of the ladies' dress reform was recently held at the house of Wm. H. Burleigh in Syracuse, for the purpose of exchanging views and sentiments relative to the same. There were about eighty ladies present, a number of whom were dressed in the new costume. Mrs. Joseph Savage was appointed President, and Mrs. G. J. Gardiner Secretary. The meeting was addressed by Dr. Miles, Dr. May, Wm. H. Burleigh and others. Resolutions were passed, and the thanks of the meeting tendered the speakers, when the meeting adjourned to meet again on the 12th of August.

If you wish to get rich, get married. When was ever honey made with one bee in the hive!

HOW IT WORKS!

In the last number of The Lily we gave the substance of the Liquor law passed by the Legislature of the State of Maine. We give below an extract from an article in the Bangor Courier, by which the good effects of the new law may be seen. It only requires such a law in every State, and good officers to enforce it, to entirely root out the traffic in a very short time. But read how it works—

"A great change has already been effected in this city. The sale of liquors was an extensive business—a great number of persons were engaged in it, and a large amount of capital invested. The ease with which intoxicating drinks could be procured led to an alarming amount of drunkenness. The watch house almost every night was filled with the victims of indulgence, and prosecutions only tended to fill the jail and house of correction with boarders at the expense of the county, without reforming the punished or deterring others from a continuance in the same course of excess. But under the new law a great change has already taken place during the past week.—The dealers in intoxicating liquors have, generally, stopped their trade and have sent, or as fast as possible, are sending back their stock to Boston and other places out of the State, and all this without a single prosecution. The business of the Police and of the Police Court have rapidly fallen off. The amount of intoxication is visibly diminished and a great triumph of law and good order has been accomplished. Much credit is due the City Marshal for the temperate and gentlemanly yet firm and faithful manner in which he has thus far discharged his duties under the law and the instructions of the city government to see it enforced.

In the Fountain and Journal, published at Gardiner Me. we find the following:

SEIZURES IN BANGOR.

Last Wednesday, Marshal Farnham received two search warrants for the seizure of liquor on the premises of Margaret Heffron, and John Hoban. At the former place two barrels of whiskey, partly full, and at the latter, one barrel of strong beer and two large jugs of stronger spirits were taken and locked up in the watch-house, there to await the order of the Court.

Last Friday being the 4th, when rum and India Crackers predominate, an extra police were put on the track. Early in the morning they commenced a regular search of suspected localities in different parts of the city. Thirteen places in all were searched,—very little liquor was found. Three half barrels and three barrels, nearly full were taken by the Marshal from the victualling cellar of Henry Gould, on the corner of Exchange and State Sts. A large crowd as might be expected, were soon collected together, and the liquor was taken in the presence of more than a thousand people. They seemed with a few exceptions well disposed and desirous of seeing the law enforced.

Gould was taken before the Police Court and sentenced to thirty days imprisonment. Section 14th provides that if any liquors are found on the premises of any person or persons on any public day, he or they shall be sentenced to imprisonment for thirty days.

But two arrests were made during the day of the 4th and there was not an inmate in the watch-house on the morning of the 5th, a case that had been unknown for many years.

Last Sabbath afternoon Prof. Shepard gave a temperance discourse to his congregation. He made a powerful argument in favor of law in the suppression of the liquor traffic. It was an able and well timed discourse, supported by scripture, and was listened to with marked attention by a large audience. Let the pulpit speak out and give its powerful influence in favor of the temperance reform and a bright and happy day will soon dawn upon mankind. Yours, in L. P. & F.

Bangor, July 7th, 1851.

A Son.

For The Lily. EQUALITY OF RIGHTS TO WOMAN.

The rights of woman, her duties, her sphere of action and the manner in which she should be educated, have been often discussed by those who could justly claim much ability and experience. Without pretensions to any such advantages, I propose to give some reflections in that direction, but with no assurances that they shall, or shall not be in accordance with the approved standards of the day.

In passing to a view of the subject, there are some general conclusions to which I trust we can all arrive without stopping to discuss them by the way. One prominent among them, is, that woman has gained more in her social condition by the progress of intellectual improvement, than the other sex. Another fact, equally obvious,—she had more to gain. The savage measures the worth of his fellow, by the same standard which he applies to the brute—physical prowess. Estimated by that standard, his woman falls below and is regarded as his inferior. She is treated as his slave—not his companion;—as his necessary attendant—never his equal. A single fact proves this as conclusively as volumes of evidence;—The most opprobrious epithet he can apply to a man, is to call him a squaw; and the most humiliating punishment, to dress him in the habiliments of a squaw. Such is the position of woman, among those whose soul

"Proud science has never taught to stray,"

"Far as the solar walk, or milky way."

As the human race leave that state on the road to civilization, the relative position of woman improves; and the farther they go, the more nearly she approximates towards masculine equality. The reason is obvious; physical prowess loses, and the mind assumes the empire. This exhibits another truth; that though in physical contest woman may be inferior, in every thing which pertains to the mind, she is equal to man—has the intellect and capacity of improvement, his equal. True, this is a doctrine of comparatively modern date, but none the less a settled question. Now and then, indeed, you may find a man who seriously holds the contrary. But when you do, the chances are, you will find an instance where the world would have been but little the loser, if the man himself had never had a mother. The history of the human race shows, that women have in all ages and among all nations, advanced just as far as the public sentiment required, or permitted. Held back by old prejudices, restricted to certain limits by a fictitious standard of propriety, condemned to certain boundaries in literary and scientific acquisitions, it would be strange, if the same line of progress marked their intellectual developments. It is enough to prove the truth of my position, that wherever and whenever those boundaries have been extended, they have proved themselves equal to the extended march necessary to reach them. And that they have gone no farther, is, for the very good reason, that they have never been allowed to try.

Placed, as we are, in the middle of the nineteenth century, in a country where the rights of woman are more respected, her relative position higher, and her responsibilities greater than in any other country on earth, or than they have been in any other age of the world, it is natural, that we should at first sight suppose that we had out-lived all the pre-conceived prejudices of former ages and fully corrected the standard of female education. Every age has thought just so, not only on that question, but on almost every other. The errors of the past we can sometimes perceive; those of the present are more concealed from view. This results from the fact, that we judge of the merits of every opinion and custom, every theory and practice, not so much from its intrinsic character, as from whether it accords with the conventional sentiment of the community in which we move. If it comes up to that, we endorse our approval. If it falls short,

or goes beyond, we condemn it as contraband.—Very few ever think of looking after the correctness, or incorrectness of any thing sanctioned by conventional sentiment; few, indeed, of those few have the moral courage to meet the cold indifference, the burly ridicule, or the noisy collisions, which will be encountered by those, who first break ground against the infallibility of any thing so sanctioned. There is and always has been and probably always will be a natural proclivity in some men to regard the past as wise and better than the present, and the present as superior to what the future is to be. To them, the hills are not so high; the moon not so big; the thunder not so loud; men are not as large, as strong, or as healthy; their intelligence is not so great, their morals are not as good, as when they were boys; and every thing in every way keeps on in deterioration from year to year and from day to day, and in all probability will be certain to continue, to the last verse in their chapter. Every thing proposed which infringes on their pre-conceived notions, seems fraught with danger to their physical comforts, and blight and destruction to their social and civil rights. Their virtues are not of the active or progressive kind, but like the Stoics, fixed, and "fixed as in a post."

That class of minds have always opposed female education and the enlargement of female rights and immunities in every step of their progress—fought every inch of ground—no doubt conscientiously and honestly believing, that the introduction of such changes in our social and civil polity, would endanger the equilibrium of creation. Some seem to be almost in convulsions on account of the contemplated and partially introduced change in the arbitrary and cumbrous fashions of female apparel. And within a few years, when legislation has been proposed to extend to married women certain rights of property, and certain immunities incident to a legal existence, it has been denounced as tending directly to discord and disunion, and ultimately to the breaking up of the very foundations of civil organization. They are zealous, and obstinate in their zeal against the proposed innovations, but the impulsive spirit of progress, promises fairly to be too much for their efforts.

The state of things which calls for such innovations, naturally presents this question: Why has it become necessary to enlarge the relative rights and privileges of one component half of our population? The answer readily presents itself; the women have not, and never had, their relative share in the partition and distribution of the privileges and immunities of society; and not only their comfort, but the welfare of both sexes demands a more equal division. And this leads to another question: Why have they not before come in and secured their equal allotments in the great social compact? There is but one answer; they have not been equally educated in the science of government, and consequently have not been able to exert an equal influence in the construction and regulation of civil governments. This follows of course, from a proposition which no one can dispute—that knowledge, is power, and a lack of it, weakness. By the laws of nature, women were entitled to an equality with men, and in forming governmental compacts, they surrendered as much, but in exchange for that surrender, they failed to secure any thing like an equal allotment with the other sex. The reason was, they lacked the skill and knowledge, and consequently the power and influence, requisite to drive a fair bargain with their better informed and over-reaching companions. The only proposals made to them in the division of the spoils, were, we will take the turkey and you may take the owl, or you may take the owl and we will take the turkey, and they were forced to accept the proposals. As one of the results, the married woman lost her name and her legal existence in that of her husband. That was not the worst of it,—her personal liberty and her rights over property were merged and lost along with her legal existence; and all she got in re-

turn, were certain obligations of sustenance and protection, without any power reserved, to enforce them in their proper spirit, except the feeling and caprices of the individual from whom they were due. True, this state of things has been acquiesced in, as a general thing, religiously and submissively, but that does not prove its correctness as a matter of right, or a matter of policy. The servants and subjects of despots, have acquiesced in their bondage with an equally religious submission.

I can readily anticipate, that I shall here be met with the position, that it is the order of providence and the precept of Christian religion, that the husband shall have the right of command, and the duty of the wife shall be to obey. I believe our reverend brethren of all denominations, whenever they officiate in solemnising the marriage contract, never forget, while repeating the feminine part of the vows, particularly to emphasise the word "obey." They may be right,—they undoubtedly believe they are; but with all deference to such high authority, I respectfully express my dissent to such a doctrine—I believe it to be unsubstantiated by any circumstance, or quality in the nature and fitness of things, and unauthorized by any express, or even implied precept of divine revelation. If such was the order established by the creator, to endure through all ages and changes, unchanged, it is a very singular omission, that it was not incorporated in the Decalogue: And more singular still, as the works of creation always bear a particular fitness for their destined purpose, that the organs of submissiveness, was not more largely developed on female craniums. I have many more reflections to offer upon this part of the subject, but as the limits of this article are already sufficiently extended, I will await the opportunity of another article to express them.

SENEX.

THE TURKISH COSTUME—TOLEDO AHEAD!—A large and elegant party came off last evening at Mrs. E. Haskell's—decidedly one of the finest affairs of the kind ever known in Toledo. Nearly every lady present, some sixty or seventy as we learn, had the good taste to come out in the new costume. The dresses were tastefully got up, beautiful and becoming, and were worn with an easy grace that was quite enchanting.—The half dozen ladies who adhered to the old "draggle tails," did themselves great injustice by appearing in such ungainly guise, where all besides were so elegantly attired.

Arrangements, we understand, are in progress for a succession of parties in the same style.—Our ladies have taken hold of the dress reform in the right spirit; and the new style will be henceforth "the rage" in Toledo.—[Republican.]

The owners of the new and beautiful ship *Viola*, at present lying at the Atlantic Dock, Brooklyn, and fitting out for sea, have had a richly carved and full-length portrait of a female, dressed in Bloomer costume, placed at her bow. It is said to be a fine specimen of artistic skill.

Thirty-one beautiful young ladies, representing the thirty-one States, dressed a la Bloomer, and wearing wreaths of flowers, were the principal attraction in the procession at Hartford, Ct., on the 4th.—[Exchange.]

A PUZZLE.—The Trowsers Question. A correspondent of the *Eagle* tells us he has an English edition of the Bible—published many years before King James' edition—in which it is stated of Adam and Eve that "they sewed fig-leaves together and made themselves 'breeches,'" instead of aprons, as in later translations. Now as we are told, afterwards, that God made them "coats of skin," we have the original pair in coats and breeches. Query—Was the man in woman's clothes, or the woman in man's clothes? —[Brat. Dem.]

At Battle Creek, 31 young ladies in Oriental Costume, took part in the celebration on the 4th.

THE LILY.

AMELIA BLOOMER, Editor.

AUGUST, 1861.

OFFER TO THE WOMAN'S CONVENTION, HELD AT AKRON, OHIO, MAY 28, 1851.

SENECA FALLS, May 9th 1851.

LADIES:—

I am deeply impressed with a sense of the great wrong done to woman in every branch of her education, and I hail with pleasurable feelings every movement, which has for its object her emancipation from ignorance and bondage.

It was from contemplating the condition of the oppressed and down trodden of my own sex who are victims to the cruelties of the liquor traffic, that I was first led to see upon how wrong a basis society at present rests. We see many a woman who has been cradled in luxury, and reared with tenderness, now spurned from the society of the good and respectable, as a thing too low to receive even respectful kindness. Her feelings are as tender now as ever—her heart as pure, but alas, she has been unfortunate in wedding one whom the laws of this enlightened land have made a drunkard. No matter how highly educated—no matter how wealthy—no matter in how high a circle she moved previous to the time when her identity was merged in him, she is now a drunkard's wife; and no words can express more of sorrow, degradation, and wretchedness than is implied in those two words—a drunkard's wife. We see her now poor, dejected, and forlorn, toiling early and late to earn a subsistence, and then often compelled by fear and brutal force to yield up the pittance she has earned to an idle and dissolute being whom the law calls her husband, that he may with it imbrute his soul still deeper in infamy. She is outraged in her every feeling, her affections trampled upon, her person subjected to the most violent abuse, her children corrupted and destroyed, or left to starve before her eyes. She has been deprived of every right, stripped of every comfort, compelled to toil like a very slave to earn the necessities of life, and at last driven forth, to beg or starve, or what is equally degrading, end her days in a poor house, or a brothel. All this, and more, has woman suffered from the legalized traffic in strong drinks; while they who have caused it all, have been respected of men, and shielded by law from the punishment and scorn they so richly deserve.

It is surprising that women have so long submitted to these indignities instead of rising en masse and demanding relief and protection. And yet what could they do? They have ever been taught that they are weak and powerless, and that the will of their masters must be their law: hence we see them silently submitting to man's dictates, and bending their backs to the burthen he has heaped upon them. They have been taught that God created them inferior, and designed them to occupy an inferior and subordinate position; and that to rebel against man's rule, was to rebel against God. Many minds are so impressed with this belief, that notwithstanding the hardness of their fate, they feel that they must meekly bow their necks to the yoke which their Great Master has laid upon them. They never stop to ask if, or why this is so, or to enquire whether a just and holy God can with justice require so much at their hands.

Those who dare speak out against this injustice, and come in earnest before the people claiming that the rights which have been wrested from them shall be restored, are met with ridicule, scoffs, and abuse. They may beg, they may plead, they may pray—it avails them not!—Their law makers turn a deaf ear, and the rum-seller spurns them from his presence. They may endure every hardship, labor in the most menial

employment, expose themselves to the gaze of licentious men upon the theatrical stage, become paupers or public prostitutes, and nobody cares; they are within their "sphere." But let them come forth like true women, pleading in the name of God and humanity that their wrongs may be redressed, and their rights restored, and they are at once condemned. They have outstepped their sphere and become "manish."

Men claim the right to represent us, and to legislate for us, but alas! we have had too much of their legislation. We have never been faithfully represented—we have never even been consulted as to our opinions and wishes. They have made laws to suit their own views and interests, and then exacted obedience from us.—Methinks if woman had a voice in making the laws she would guard her own interests better than they have ever yet been guarded. She knows better than man can know, what her interests are, and he has no right to exclude her from a participation in framing the laws by which she is to be governed.

Another instance of the great wrong done to woman is seen in her circumscribed sphere of industry, and the meagre wages she receives for her labor. Men call us angels, and boast of the deference they pay to our weakness! They give us their seats in church, in cars and omnibuses, at lectures and concerts, and in many other ways show us great respect where nothing but form is concerned. This is all mere complimentary politeness, and is well enough so far as it goes; but at the same time they are defrauding us of our just rights by crowding us out of every lucrative employment, and subjecting us to virtual slavery. Menial occupations, and menial compensation is thought well enough for woman. She can earn only as much, and sometimes only half as much, in a week, by the closest application, as a man can earn in one day. And yet with a family of little ones to support, she must pay as much for rent, fire wood, and other necessities out of these meagre earnings, as he pays with his six or ten fold wages. Not a cent can be laid by for sickness, or a "rainy day": when these come she must suffer from abject poverty, and to prevent starvation seek a home for herself and little ones in the poor house. Young girls, of whom there are thousands in our free country who are compelled to support themselves—instead of being suffered to share with their brothers in the various opportunities for gain—instead of having opened to them the professions, the arts and sciences, and many other kinds of business to which their capacities are so well suited, are crowded out of them all and driven either to the drudgery of the kitchen, to die by consumption over their needles, to drag out weary lives amid the din and stench of a factory, or submit to the loathsome life of prostitution. Men monopolize every lucrative branch of business and unfeeling deny woman's equal right to share their employments, and their wages. She has the same right to accumulate, and the same necessity for doing so, that he has; and the same opportunities, and the same encouragement should be given her, to participate in the active business of life.

Again, the great wrong done the married woman in depriving her of a right to property, is a just cause of complaint. True, recent legislation has done something for her, by suffering her to retain what she owned before marriage; yet this is going but little way. The great majority of girls have nothing at marriage, but by economy and industry may assist their husbands to accumulate a sum sufficient to make them comfortable for life, if not independent.

Yet by existing laws, at the husband's death the wife must be deprived of all but a life interest in one-third of this property, while the remaining two thirds, in case there are no children, goes to some distant relation of her husband, who can have no shadow of right to it, and who may be better able to give her thousands, than she is to part with hundreds. It frequently happens

that the "widow's third" is not enough for her support; and then she must still toil for it, or become a town charge; while the money honestly hers, and which should have kept her from dependence and want, is wrested from her and given to another. If there are children, the two thirds goes to them, and if the mother's third is not sufficient for her maintenance, she becomes a charge to them, and is often treated with unfilial regard, and even her death longed for, that they may be rid of the burthen, and possess themselves of the little she has.

But I need not dwell upon particular cases where woman has been treated as an inferior and subordinate being. They are so many, and so various, that much time would be required to depict them all. I consider the great wrongs she has endured as but the legitimate fruits of the false education she has received. By education I mean not mere book learning, but the whole moral, intellectual, physical, domestic, and civil education: these have been almost entirely neglected, and only the ornamental cultivated. She has never been taught to think or act for herself, or to have any higher purpose than to display her accomplishments, and catch a husband. Her education, from childhood up, has been entirely superficial, and not commensurate with the wants and capacities of her mind. Our colleges have been closed against her, as if her presence would profane their sacred halls. The state has largely endowed these institutions, and women have been taxed for their support, that men may be fitted to perform their part in life's great drama; but women must be content with the senseless balderdash taught in our female seminaries, and fashionable boarding schools. A little music, a little French, a great deal of self-conceit and vanity, and the young lady is considered educated, and is sent forth, to take her part, also, in the drama of life! How far she is fitted by these accomplishments to cope with the world and perform her part of life's duties, every day's history will tell us! How far she is fitted to be the helpmate and bosom companion of man, his treatment of her too truly tells us! There is nothing useful—nothing practical in her education; and can it be wondered at that she is considered inferior in intellect, or that looking to man's superior wisdom she should learn to think him superior? Can it be wondered at that she falls a victim to his seductive wiles, or that she bears his indignities in silence? Is it not strange, that men are so loath to improve and cultivate the powers of her mind, and to teach her to rely more upon herself, since they know that in whatever sphere she is destined to move, she will need through life "all the energy, strength, and endurance, of which her system shall be capable"? Is it not strange that they are so unwilling to admit our equality, so long as we are so nearly associated with them in this life, and must share with them the joys of immortality?

But woman is herself aroused to a sense of her wrongs, and sees the necessity of action on her part if she would have justice done her! A brighter day has dawned for her! a spirit of enquiry has awakened in her bosom, which neither ridicule or taunts can quench! Henceforth her course is upward, and onward! Her mind is capable of grasping things hitherto thought beyond her reach, and she will not weary of the chase till she has reached the topmost round in the ladder of science! She will yet prove conclusively that she possesses the same God-given faculties which belong to man, and that she is endowed with powers of mind and body suitable for any emergency in which she may be placed!

But I will conclude with the prayer, that the blessing of God may rest upon, and guide you in your deliberations.

Yours in every good cause,
AMELIA BLOOMER.

To C. D. SMALLEY,
M. L. GILBERT,
E. ROBINSON,
Committee.

TO WHOM IT MAY CONCERN!

Some very kind friend, or friends (?) who is deeply interested in our welfare has taken occasion at different times of late to enclose to our address and drop in our office several scraps taken from the Syracuse Star, Webb's Courier and Enquirer, Cincinnati Gazette, &c., in which all women who dare shorten their petticoats, or speak or write in defence of the rights of their sex are treated with what is intended as a severe *flogging*. Perhaps we ought to be thankful to the friend who has taken so much pains to put us in possession of the opinions of such wise and modest editors; but inasmuch as we have from fifty to a hundred exchange papers weekly, we are pretty well "booked up" on most subjects and read the news before it has time to cool. As our papers come from all parts of this State and some from almost every State in the Union, we understood long ago what are the opinions of most editors concerning ourselves and those who act with us—more especially as we are sure to be favored with a copy of all papers containing articles in which we are severely handled. It is therefore entirely unnecessary for any one to trouble himself with introducing to our notice articles we had seen weeks before; and to relieve the anxiety of friends who think we are working in the dark we make these statements.

The sayings of our opponents grieve others much more than they do us. Many of these sayings excite our mirth and afford us a fund of amusement; over others we become indignant and feel to cast back scorn for scorn. Of one thing both friends and foes may rest assured, we shall not be moved from our purpose by any of these articles, nor deterred by ridicule from saying and doing what pleaseth us.

It is not for one who has proved himself so infamous as has the editor of the Courier and Enquirer to teach us a lesson of modesty or propriety. He must first learn to be a gentleman himself before telling us what belongs to a lady.—A pretty teacher of proprieties, truly! Talk of the "sacredness" of *woman's dress* and he himself not yet learned the sacredness of a trust reposed in him by a dying father! Talk of ordaining "Turkish seclusion" for woman, and banishing her from public life, while he has the meanness to drag an inoffensive woman from the retirement of home and the bosom of her family, and expose her childish follies to the "broad glare of unrestrained publicity," and subject her to the strictures of the gaping crowd!! Which is the most sacred, this woman's long dress or her character? Which is the most sacred in the eyes of her husband and children, her good name or the fashion of the dress in which she chooses to adorn herself?

Others may listen to and give credence to the opinions of such a man, but we turn from them in disgust. While we have a large majority of the press to sustain us—while we are daily receiving private letters of congratulation and thanks—aye and *blessings* too, from both men and women of intelligence, and who occupy positions of rank and power, we have no fears of the serious consequences which croakers predict. Conscious of the uprightness of our purpose, and the purity

of our motives, we shall follow our course undismayed by frowns, and undisturbed by ridicule.

And now friends, please don't trouble yourselves to send us any more extracts, for we have no time to read them: or if you have anything very funny to offer, walk up like a man and hand it to us, and we will treat it with all the attention it merits.

SYDNEY SMITH VS. T. S. ARTHUR.

T. S. Arthur accuses us of *fibbing* when we stated that he believes woman to have been created inferior to man, and he again copies what he had said previously on the subject. Our only fault was in omitting the word "*intellectually*" in our statement. Mr. Arthur says woman is man's equal, but she is "*intellectually inferior*." Now as we cannot see how she can be equal and yet be inferior in intellect, we still insist upon our position that Mr. Arthur believes woman to be inferior to himself.

We know Mr. Arthur has a large bump of self esteem, so in future we will get big men to answer him, and keep our feminine pen still. He can understand Sydney Smith, and as there can be no transparent logic on Mr. Arthur's side of the question, it is not of much consequence that we understand him, particularly as he does not understand himself. Sydney Smith expresses our views exactly:

"A great deal has been said of the original difference of capacity between men and women, as if women were more quick and men more judicious—as if women were more remarkable for delicacy of association, and men for stronger powers of attention. All this, we confess, appears to us very fanciful. That there is a difference in the understandings of the men and the women we every day meet with, everybody, we suppose, must perceive: but there is none, surely, which may not be accounted for by the difference of circumstances in which they have been placed, without referring to any conjectural difference of original conformation of mind. As long as boys and girls run about in the dirt, and trundle hoops together, they are both precisely alike. If you catch up one-half of these creatures, and train them to a particular set of actions and opinions, and the other half to a perfectly opposite set, of course their understandings will differ, as one or the other sort of occupations has called this or that talent into action. There is surely no occasion to go into any deeper or more obtruse reasoning in order to explain so very simple a phenomenon."—[Sydney Smith's Works, vol. i. p. 200.]

We can no longer furnish subscribers with *back numbers*. We published two hundred extra copies for July, but much to our regret this number was not sufficient for the demand, and they are entirely exhausted. Those new subscribers who expected the July No. will here see the reason why they did not get it.

We print a much larger number this month, and hope to be able to furnish papers to all who call for them.

The Legislature of our State has again adjourned without any action on the Excise question. The thousands of petitions which have poured in upon them have been disregarded and the prayers of the people for protection set at naught. Well, we could expect nothing better. So long as men will send those who love the poison to make their laws they must take such as they choose to make. We cannot expect them to legislate against their appetites.

Many of our readers will be disappointed in not seeing the cut promised from THE BOSTON MUSEUM. At the time we made the promise we had not seen the picture. The publishers of that paper have since sent us a copy containing it, and also had the kindness to forward us a stereotype of it; but we are not pleased with it, and have decided not to present it to our readers. There is another in the hands of Orr, of New York, which we are daily expecting, and have delayed our paper a few days in hopes of its arriving in time for this number, but much to our regret we must go to press without it. For the benefit of new subscribers to whom we cannot furnish the July number, we publish a few hundred extra copies in which we give a reprint of the cut from the CARPET BAG. We hope another month to be able to give the one promised.

The numbers who are donning the American dress are greatly on the increase. We learn from the papers, and from private letters, that in every state, and almost every section north, south, east, and west, many have adopted the dress, and all who have done so are unanimous in praise of the benefit of the change. In our own village and the surrounding country it is meeting with greater favor than at first, and we daily learn of some new one coming out. No one who gives the dress a fair trial will be induced to put on long skirts again very soon. For ourselves we should feel like a criminal condemned to punishment were we obliged to go back to the old style of dressing. Our whole wardrobe has undergone amputation, and far off be the day when our skirts shall again be lengthened.

THE WATER CURE AND PHRENOLOGICAL JOURNALS.—After being deprived of the reading of these valuable Journals for two months, we are rejoiced to find the numbers for August on our table. We welcome them as we would a dearly loved friend who had been long absent, and hope nothing may again cause them to suspend their monthly visits. They are, as usual, rich and attractive. The Water Cure Journal has added a new and interesting feature to its columns by introducing a fashion plate for women's dresses. We may expect to get the latest and best American styles—as also the Paris styles in contrast, in this Journal. We are happy to see that fifty or sixty copies of the Journal now come to our office. Our citizens have already a great dislike of drugs and quack nostrums, and if the Water Cure Journal is well circulated among them we predict that the purses of the vendors of those articles will suffer some.

DR. BOYSTON.—This well known and popular lecturer on Geology, and kindred subjects, has delivered a course of eleven lectures in this village within the past month. The Dr. has a fund of information at command, and the ability to impart it to others in a pleasing manner; and although he may teach some things in which all cannot coincide, yet no one can listen to him without being wiser, and better prepared to appreciate the wonders of creation.

The ladies of Cleveland, to the number of two hundred have come out in the new costume.

MRS. COX.

Our citizens have within the past month had the privilege of listening to an address from this eminent advocate of the "Rights of Woman." She spoke to a large and intelligent audience of men and women, and, so far as we could learn, with good effect, and to the entire satisfaction of her listeners. Mrs. Cox proposes to deliver a course of lectures here during the coming fall, if sufficient encouragement be given her. We are also promised a course of lectures on Physiology, from MARY ANN JOHNSON, wife of OLIVER JOHNSON, one of the editors of the N. Y. Tribune. Both of these ladies are spoken of in the highest terms of praise by the New York, Pittsburgh, Cincinnati, and other papers in cities where they have lectured. We shall consider our village highly favored if it can secure a visit from them. The useful instruction they will impart cannot but be beneficial to community, and we hope the liberality of our citizens will be displayed on the occasion.

THE OTHER SIDE OF THE PICTURE.—A BLOOMER IN A SHOWER.—The Boston Gazette speaks of witnessing the effect of several sharp showers upon the new costume. The Turkish trousers lost their graceful contour and flapped round the pedestal of the wearer like a wet banner round a flagstaff, while the tunic was deprived of its stiffness. The fair Bloomer was in a most awkward position, and reminded the Gazette of a seriously indisposed hen, who had been caught some way from her roost in a thunder storm.

Well the Seneca Observer has spoken! We cut the above from its columns. After a full discussion of this grave question of costume for three months or more, by all the papers in the country, the Observer could not find words to express his opinion, and was forced to copy the above. If he had waited a little longer he might possibly have found something equally good and much more refined. Now Mr. Observer ask the Boston Gazette to tell you how a woman looks and how she moves with three or four long dripping wet petticoats. Depend upon it the "Bloomer" would show off to great advantage, in contrast with the old style, in a thunder storm. *

Several communications, and selected articles which have been sent us from abroad, are unavoidably crowded out of this number. They may appear hereafter. We have also prepared several notices of publications, and other articles for which we have not room.

We understand that in Seneca Falls the boys lay a-bed all day to allow the girls the pleasure of wearing their pantaloons.—[Cottage Gazette.]

That is a whopper. We don't believe you understand any such thing "Dr" Nelson; but if you really have been so informed your informant tells a fib. Our boys have generally two suits apiece, and could easily lend the girls one, while they escorted them abroad in the other. But our girls have no need to ask such favors of the boys, for they are able to have "pantaloons" of their own, and have independence enough to wear them too, in spite of the pretty sayings of "Dr." Nelson and those of his clan.

Did you ever know two men to spend six hours in a sharp controversy, and not afterwards disagree more widely than when they first began?

We copy the following letter from the Wyoming Mirror. It speaks our own thoughts and feelings plainly, and knowing it to come from an intelligent, well educated woman, we publish it for the benefit and encouragement of the undecided and wavering:

FEMALE ATTIRE.

MR. EDITOR:

From the loopholes of my retreat, I occasionally peep forth into the world, to mark its progress. It is a busy, bustling world: change and reform seem written on all its doings. Rites once deemed hallowed are being abolished; customs time honored are swept away; opinions once cherished as true are found erroneous; practices once thought innocent are proved pernicious and destroying. There is now apparent the dawning of a reform which seems the harbinger of great good—I mean the reform in female attire.—There has been changes enough, from time immemorial, in the fashion of every article of apparel; but never before a sweeping salutary reform.

I am aware that this subject elicits much discussion, that there is much said hastily against it—but what matters it? Never was there more imperative necessity for a radical change—never did humanity call more loudly for succor—never was there bondage more galling than that which previous fashions have imposed on woman. But Sir, I believe the time for emancipation has come. The increased diffusion of physiological knowledge has been preparing the way for this—has been teaching her how gross she has violated the laws of her being—how fearfully she has paid the penalty. There are now thousands of females, wearing out lives of pain and suffering, who would have been radiant with health and beauty, had they but lived and dressed according to Nature's dictates. That we have so long born this thralldom is a marvel—but that woman's voice should now be raised against her own interests is a wonder.

For several weeks I have worn the short loose dress—and beg leave to give testimony in favor of its ease, comfort, and convenience. Thus attired, it is a pleasure to walk, run, or work; and I can accomplish far more, with less fatigue, than in the former costume. Had I worn it from infancy, I feel assured that many ills might have been averted. Nothing could induce me to resume the old style. True, I meet with opposition and ridicule—but it is less to me than "the dust of the balance." My health, strength, freedom of motion, and consequent usefulness, are of far more importance to me than the approval of my dress by others.

They say I "ought to vote," "hold office," "be a minister" &c. Now none of these things move me, I am not aspiring to such distinctions. As to voting, if permitted, I would reform some abuses—as to holding office, (to which few have "personal objections,") I would be faithful—as to being a minister, there are some texts from which I could preach good sermons; instance Acts 16: 28. "Do thyself no harm." I think, Mr. Editor, that there might be a practical application of this passage to more cases than one.

But, changing their mode of attack, they say I "look childish," shall "lose dignity" &c.—just as though true dignity of character was found in flowing skirts and short bodices. Ridicule has ever been the weapon of the weak; and to those of my sex who are convinced of the superiority of the new costume, but are hesitating to adopt it for fear of the "world's dread laugh," I would say—be independent, and care nothing for it.—Adopt some of the lately improved styles, or make better, and then wear the dress when and where you please. Go quietly about your own matters—engage in no exciting discussions upon the subject; but if assailed by ribaldry and abuse, answer by giving good reasons for the change, or by a dignified silence. Depend upon it the cause

will be triumphant, and if you stand aloof, others will carry it forward; and you and your daughters may remain in bondage. There are earnest, thinking, acting women enough, whose spirits in view of this subject are stirred within them, and who cannot be laughed out of right principles, or correct practices, who will see to it that the cause moves forward. Be content to be singular and alone, if need be; it will do you good and nerve you with moral courage for sterner conflicts.

Of the objections to the new costume, a single one will at this time be considered. "It is less becoming than the old." This depends on habit. It will soon appear becoming. Fitness or adaptation, the source of many emotions of the beautiful, will soon correct preconceived notions. Alison says, "There is no form which does not become beautiful when it is found perfectly adapted to its end." Keep this assertion in view—adapt your dress to the purposes for which it is designed, namely, the comfort and convenience of the wearer, and you will have naught to fear. Much might be written on this subject; many suggestions might be made in regard to it. To all favoring the reform I would say; think much and deeply upon it; and if you have a thought which can be useful to others, embody it in words and send it forth to the world. LUI LUNDIE

For The Lily.

THE DEVIL AGAIN.

I must beg pardon of the readers of The Lily, and of the ladies in particular, for limiting, as I did in a recent article, the scope and variety of the Devil's manifestations. But I did him injustice ignorantly. I have since been informed by a Rev. gentleman, who is thoroughly versed in ecclesiastical history and legendary lore, that his Satanic Majesty did once humble himself so far as to take upon himself the form of woman, as the following legend shows:

"St. Dunstan was a very pious man, and lived retired from the world. He was a great student and given to mechanics. One day while at work in his smithy, a beautiful woman appeared to him and commenced talking in a manner which he considered very improper for a saint to listen to. He ordered her to leave his presence, which she would not do, but continued her blandishments, much to his annoyance; whereupon he seized the red hot tongs from the forge and caught her by the nose. Perceiving it did not burn her, he held the tighter, and after a desperate struggle she was thrown upon the floor; but the tongs slipping, the fair one flew out of the window, vowing vengeance on all the saints. This, St. Dunstan concluded, must be the Devil himself, as no mere woman could have fought so fierce a battle." Mrs. Stanton E. C. S.

NATIONAL TEMPERANCE CONVENTION
AT SARATOGA SPRINGS, AUGUST
20, 1851.

TEMPERANCE CIRCULAR.

In view of the recent temperance action in Maine, Ohio, and other States, and in consultation with Chancellor Walworth, Dr. Edwards, Gen. Cary, Neal Dow, Esq., Mr. Delavan, and other gentlemen, the executive committee of the American Temperance Union have thought it expedient to invite a general convention of the friends of the cause, to meet at Saratoga Springs, on Wednesday, the 29th of August, at 10 A. M.—All officers and members of national, legislative, and State temperance organizations, Sons of Temperance, Rechabites, Templars, Watchmen, Samaritans, Cadets, and all other persons who believe it is the right and the duty of the people to defend themselves by legislation from the evils of the traffic in intoxicating liquors, are cordially invited to attend.

ANSON G. PHELPS, Chairman.

JOHN MARSH, Secy.

New York, July 14, 1851.

THE BEST OF THE TIME IS NOW.

"There is a good time coming boys,"
Is the burden of the song;
Such is the poetry of youth,
When life and hope are strong:
But when the sun of life declines,
Age cries, "How changed are men!
Things were not so when I was young—
The best of time was then."

"There is a good time coming boys,"
Is true enough I trow,
And says the plain, unclouded truth—
There is a good time now:
Why not improve the present, then,
Where'r the future lead,
And let each passing moment's page
Bear proof of thought and deed?

"There is a good time coming boys,"
Makes many a heedless youth,
Who all forgets the present hour—
The first, the greatest truth—
That of all times since earth began
The present is for him—
That age will soon his powers waste,
And palsy mind and limb.

"There is a good time coming boys,"
And many a one has passed—
For each has had his own good time,
And will have to the last.
Then tarry not, oh! eager youth,
For fairer gales to blow,
But bear in mind the first of truth—
THE BEST OF TIME IS NOW!

FAITH.

BY GERTRUDE GREY.

Two little girls were once playing in a garden,
and one gathered a beautiful flower, and said—
"See here, sister, this is the prettiest of all
the pinks."

"Oh, no," replied the other, "I can show you
one I like better than that."
"Show me then."

There were a great many flowers blooming
there, and several varieties of pinks. They
passed along the walks, looking at the flower-
borders until they came to some large double
pinks of a pale flesh-color.

"I think these are finer than your speckled
ones, Charlotte," said the younger sister; but
still Charlotte approved her first choice, and ever
afterward the speckled pink was Charlotte's and
the pale one Julia's.

But after a while many flowers faded, the sum-
mer was advancing, and the pinks among others,
had passed away. One day the little girls were
playing together, and one said—

"I wish we had a kitten, a pretty little kitten,
just like those speckled pinks. How pretty it
would be."

"And I wish I had one like my pinks; we
would each have one, and play with them always.
But I don't believe there are any such cats.—
Do you, sister?"

"I never saw one, and do not think there ever
was one yet, but Father in Heaven could make
them. Mother says He can do anything. Let
us ask Him to send them to us."

They did not think how their wishes could be
granted; they said nothing to any one, but morn-
ing and evening they prayed for the singular gift,
and went out to their play each day, fully expect-
ing to find their coveted playmates,
Still no kittens appeared.

"We have not asked right," said Charlotte.—
"Mother says God can hear our thoughts, and
see into our hearts and minds. We have no
need of words to make Him hear us; but if we
think of prayers, He can know them just as
well. Let us go to the bank out there, and sit
still, and ask Him to give them to us, and I am
sure He will."

So they went and seated themselves on a bank,
with their faces towards the west. They sat si-
lent, prayerful, and expectant, looking up every
few moments into the clear, blue sky, and fully
expecting to see the cats descend.

Somehow, they had got to looking toward the
sky, but one said, "God is here, is all around
us. He could just as well create our kittens here
as far up in the sky."

"Yes," replied the other, "and as well when
we are playing as sitting waiting here." They
went to play, and soon into the house, but said
nothing of their desires and disappointment. The
beautiful cats never came, but the faith of the
children suffered no diminution and in after
years, when the longing desire and the earn-
est petition were not granted, their thoughts
would recur to this period, and the conviction
that the present request might be as unreasona-
ble as the former served to increase their confi-
dence in the wisdom and the love that rules over
all. We are children still; we see the folly
that is past, but not that which is present with
us. May we always preserve childhood's faith
and childhood's humility.

ANECDOTE OF PARSON B.

Old Parson B., who presided over a little
flock in one of the back towns of the State of M
—, was, without exception, the most eccen-
tric divine we ever knew. His eccentricities
were carried as far in the pulpit as out of it. An
instance we will relate.

Among his church members was one who in-
variably made a practice of leaving the church
ere the parson was two-thirds through his sermon
and no one, save the divine, seemed to take notice
of it. And he at length notified Brother P. that
such a thing must, he felt assured, be needless,
P. but said that at that hour his family needed
his services at home, and he must do it; never-
theless on leaving church he always took a round-
about course, which by some mysterious means,
always brought him in close proximity with the
village tavern, which he would enter; "and there-
by hangs a tale."

Parson B. ascertained from some source that
P.'s object in leaving church was to obtain a
"dram," and he determined to stop his leaving
and disturbing the congregation in future, if such
a thing was possible.

The next Sabbath Brother P. left his seat at
the usual time and started for the door, when
Parson B. exclaimed—

"Brother P?"

P. on being thus addressed, stopped short and
gazed towards the pulpit.

"Brother P.," continued the parson, "there
is no need of leaving church at this time; as I
passed the tavern this morning, I made arrange-
ments with the landlord to keep your toddy hot
till church was out."

The surprise and mortification of the brother
can hardly be imagined.

REPUBLICAN ARISTOCRATS.—The class of gen-
try known in this country as Aristocrats, is thus
described in Hunt's Magazine:

Twenty years ago, this one butchered and
that one made candles; another sold cheese and
butter; a fourth carried on a distillery; another
was a contractor on the canals; others were
merchants and mechanics; they are acquainted
with both ends of society—as their children will
be after them, though it will not do to say so out-
loud. For often you will find that these toiling
worms hatch butterflies and they live about a
year.

Death brings division of property; and it brings
new financiers; the young gentlemen takes his
revenues, and begins to travel—towards poverty,
which he reaches before death—or his children
do if he does not. So that, in fact, though there
is moneyed rank it is not hereditary—it is accessi-
ble to all; three good seasons of cotton will send
a generation of men up; a score of years will

send them all down, and send their children
to labor.

The father grubs and grows rich; his children
strut and use the money; their children
the pride and go to shiftless poverty; their
children reinvigorated by fresh pluck blood, and
the smell of the clod come up again. Thus
society, like a tree, draws its sap from the earth,
changes it into leaves and blossoms, spreads them
abroad in great glory; shed them all to fall back
to the earth, again to mingle with the soil, and
at length to reappear in new trees and fresh gar-
niture.

ABOUT A PARROT.—An incident touchingly
illustrative of the power of attachment in the
lower animals, is related in the Portsmouth (N.
H.) Journal of a recent date. In a small family
in the south part of that city there was a parrot
which had found a home there for years, and had
become a pet of the family. A child was taken
sick this spring, and was not seen by the parrot
for several days. The bird had been used to re-
peat her name, and in the child's absence kept
repeating her name so incessantly as to annoy
the family. The child died; the repetition was
kept up, until one of the family took the parrot
to the room where the corpse lay. The parrot
turned first on one side of its head, and then the
other towards the corpse, apparently eyeing it,
and was then taken back. He never repeated
the name again, was at once silent, and the next
day died.

This incident is more poetical even than that
which Campbell founded his graceful little poem
of "The Parrot." Of this story, he says: "It
is not a fiction. I heard it many years ago in the
island of Mull, from the family to whom it be-
longed." We quote a few of the stanzas, con-
taining the substance of the story:

— A parrot from the Spanish main,
Full young and early caged came o'er
With bright wings, to the bleak domain
Of Mulla's shore.

To spicy groves, where he had won
His plumage of resplendent hue,
His native fruits, and the sky and sun,
He bade adieu.

At last, when old and seeming dumb,
He scolded, laughed, and spoke no more,
A Spanish stranger chanced to come
To Mulla's shore.

He hailed the bird in Spanish speech;
In Spanish speech the bird replied;
Flapped round his cage with joyous speech—
Dropped down and died.
[Boston Transcript.]

BLOOMERISM.—It has become quite common
to see the new costume worn in our streets. It
elicits general admiration, and bids fair to take
the place of the long dragging dress heretofore
worn.—[Leroy Gaz.]

A sad case of death by *delirium tremens* came
to our knowledge a few days since, the par-
ticulars of which we forbear to mention. The
unhappy victim was a female, and the fatal liquor
was obtained at licensed shops by the prescrip-
tion of a physician!—[Star.]

At a ball in Akron, Ohio, on the 4th inst., over
60 young ladies were dressed in the full Bloomer
costume.

CAUTION TO LADIES.—A Cincinnati paper
states that Dr. Muzzey was one day last week
called on to perform a singular operation upon the
head of a young lady living in John street. It
appeared that she had been in the habit of twist-
ing and tying her head so tightly that the scalp
had become parted from the skull, and it was
found necessary to open the scalp to remove the
matter which had accumulated beneath. This is
the first case of the kind we have ever known.